

VERMONT TELEGRAPH.

ORSON S. MURRAY, EDITOR AND PUBLISHER.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

EPHRAIM MAXHAM, PRINTER.

VOLUME VIII.

BRANDON, THURSDAY, APRIL 14, 1836.

NUMBER 29.

TERMS OF THE TELEGRAPH.

*The VERMONT TELEGRAPH is published weekly at \$2 a year, payable within four months, or \$2.50 at the end of the year.

To subscribers out of the State, residing more than 100 miles from this office, the paper will be sent for \$1.75.

To companies, at whatever distance, who receive 12 or more copies in one bundle, and pay in advance, \$1.50 each.

Agents, who procure and pay for six subscribers, are entitled to the seventh copy gratis.

In making communications of new subscribers and remittances, the Agents will be particular in giving the names and residences of subscribers, and the amount to be credited to each.

All Baptist ministers, in good standing in the churches throughout the United States, are authorized to act as agents for this paper.

All communications must be post paid, except such as add to our list of subscribers one or more names.

Papers will not be discontinued until all arrears are paid, except at the discretion of the publisher.

From the New York Evangelist.
FINNEY'S LECTURES ON CHRISTIAN DUTY.

LECTURE X.

TEXT.—He that is unjust in the least is unjust also in much.—LUKE XVI. 10.

These words are a part of the parable of the unjust steward, or rather, a principle which our Lord lays down in connection with the parable. The words do not require that I should go into an explanation of the parable itself, as they make no part of the story which the Lord Jesus was relating. The principle involved or laid down, is what I have to do with to-night. In preaching from these words I design to illustrate the principle laid down, which is this:

ONE WHO IS DISHONEST IN SMALL MATTERS, IS NOT REALLY HONEST IN ANY THING.

The order which I shall pursue is the following:

I. I shall show what I do not mean by this principle.

II. Show what I do mean by the principle.

III. Prove the principle, that one who is dishonest in small matters is not really honest at all.

IV. Show by what principle those individuals are governed who, while they are dishonest in small things, appear to be honest, and even religious, in larger affairs.

V. Mention several instances where persons often manifest a want of principle in small matters.

I. I am to show what I do not mean by the principle, that one who is dishonest in small matters is not really honest in any thing.

Answer. I do not mean that if a person is dishonest in small matters, and will take little advantages in dealing, it is therefore certain that in greater matters he will not deal openly and honorably, according to the rules of business.

Or that it is certain, if a man will commit petty thefts and depredations, that he will commit highway robbery. There may be various reasons why a man who will commit such depredations will not go into more daring and outrageous crimes.

Or that if a man indulges unclean thoughts, it is certain that he will commit adultery.

Or that if he indulges covetous desires, it is certain he will steal.

Or that if he indulges in ill-will towards any one, he will commit murder.

Or that if he would enslave a fellow man, and deprive him of instruction and of all the rights of man, he will certainly commit other crimes of equal enormity.

Or that if he will defraud the government in little things, such as postage, or duties on little articles, he will rob the treasury.

II. I am to explain what I do mean by the principle laid down, that if a man is dishonest in little things, he is not really honest in any thing.

What I mean is, that if a man is dishonest in small matters, it shows that he is not governed by principle in any thing. It is therefore certain that it is not real honesty of heart which leads him to act right in greater matters. He must have other motives than honesty of heart, if he appears to act honestly in larger things, while he acts dishonestly in small matters.

III.—I am to prove the principle.

I am not going to take it for granted, although the Lord Jesus Christ expressly declares it. I design to mention several considerations in addition to the force of the text. I believe it is a general impression that a person may be honest in greater matters, and deserve the character of honesty, notwithstanding he is guilty of dishonesty in small matters.

If he was actuated by a supreme regard to the authority of God, and if this was the habitual state of his mind, such a state of mind would be quite as apt to manifest itself in smaller matters as in large. Nay, where the temptation is small, he would be more certain to act conscientiously than in greater matters, because there is less to induce him to act otherwise. What is honesty? If a man has no other motives for acting honestly than mere selfishness, the devil is as honest as he is; for I dare say he is honest with his fellow devils, as far as it is for his interest of policy to be so. Is that hon-

esty? Certainly not. And therefore, if a man does not act honestly from higher motives than this, he is not honest at all, and if he appears to be honest in certain important matters, he has other motives than a regard to the honor of God.

2. It is certain that, if an individual is dishonest in small matters, he is not actuated by love to God. If he was actuated by love to God, he would feel that dishonesty in small matters is just as inconsistent as in great. It is as real a violation of the law of God, and one who truly loves God would no more act dishonestly in one than in the other.

3. It is certain that he is not actuated by real love to his neighbor, such as the law of God requires. If he loved his neighbor as himself, he would not defraud him in small things any more than in great. Nay, he might do it in great things, where the temptation to swerve from his integrity was powerful. But where the temptation is small, it cannot be that one who truly loves his neighbor would act dishonestly. See the case of Job. Job truly loved God, and you see how far he went, and what distress he endured, before he would say a word that even seemed disparaging or complaining of God. And when the temptation was overwhelming, and he could see no reason why he should be so afflicted, and his distress became intolerable, and his soul was all in darkness, and his wife set in and told him to curse God and die, he would not do it then, but said, "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?" Do you suppose Job would have swerved from his integrity in little things, or for small temptations? Never. He loved God. And if you find a man who truly loves his neighbor, you will not see him deceiving or defrauding his neighbor for trifling temptations.

IV. I am to examine some of the motives by which a person may be actuated, who is dishonest in little things, while he may appear to be honest in greater matters.

Our business here is to ascertain how this apparent discrepancy can consist with the declaration in the text. The Lord Jesus Christ has laid down the principle, that if a man is dishonest in small matters, he is not really honest at all. Now there are facts, which to many appear to contradict this. We see many men that in small matters exhibit a great want of principle, and appear to be quite void of principle, while in larger things they appear to be honorable and even pious. This must be consistent, or else Jesus Christ has affirmed a falsehood. That it is consistent with truth will be admitted, if we can show that their conduct in regard to larger matters can be accounted for on other principles than honesty of heart. If we can account for it on principles of mere selfishness, it will be admitted, that where a man is dishonest in small things, he is not really honest at all, however honestly he may act in regard to larger matters.

1. They may act honestly in larger matters for fear of disgrace.

They may know that certain small things are not likely to be mentioned in public, or to have a noise made about them, and so they may do such things, while the fear of disgrace deters them from doing the same things in regard to larger matters, because it will make a noise. What is this but one form of selfishness overbalancing another form? It is selfishness still, not honesty.

2. He may suppose it will injure his business, if he is guilty of dishonesty with men of business and so he deals honestly in important matters, while in little things he is ready to take any advantage he can, that will not injure his business. Thus a man will take advantage of a seamstress, and pay her a few cents less than he knows it is really worth for making a garment, while the same individual, in buying a bale of goods, would not think of showing a disposition to cheat, because it would injure his business. In dealing with an abused and humbled individual, he can gripe and screw out a few cents without fear of public disgrace, while he would not for any consideration do an act which would be publicly spoken of as disreputable and base.

3. Fear of human law may influence a man to act honestly in such things as are likely to be taken up, while in such small matters as the law is not likely to notice, he will defraud or take advantage.

4. The love of praise influences many to act honestly and honorably, and even piously, in matters that are likely to be noticed. Many a man will defraud a poor person out of a few cents in the price of labor, and then, in some great matter on public occasion, appear to act with great liberality. What is the reason, that individuals who habitually screw down their servants, and seamstresses, and other poor people that they employ, to the lowest penny, and take all the advantage they can of such people, will then, if a severe winter comes, send out cart loads of fuel to the poor, or give hundreds of dollars to the committees? You see that it is for the love of praise, and not the love of God nor the love of man.

5. The fear of God. He may be afraid of the divine wrath, if he commits dishonest acts of importance, while he supposes God will overlook little things, and not notice it if he is dishonest in such small matters.

6. He may restrain his dishonest propensities from mere self-righteousness, and act honestly in great things for the sake of bolstering up his own good opinion of himself, while in little things he will cheat and play the knave.

I said in the beginning, that I did not mean, that if a man would take small advantages, he would certainly never act with apparent uprightness. It often comes to pass, that individuals who act with great meanness and dishonesty in small affairs, will act uprightly and honorably, on the ground that their character and interest are at stake. Many a man who among merchants is looked upon as an honorable dealer, is well known, by those who are more intimately acquainted with him, to be mean and knavish and overreaching in smaller matters, or in his dealings with more humble and more dependent individuals. It is plain that it is not real honesty of heart, which makes him act with apparent honesty in his more public transactions.

So I said, that if an individual will commit petty thefts, it is not certain he will commit highway robbery. He might have various reasons for abstaining, without having a particle too much honesty to rob on the highway, or to cut a purse out of your pocket in the crowd. The individual may not have courage enough to break out in highway robbery, or not skill enough, or nerve enough, or he may be afraid of the law, or afraid of disgrace, or other reasons.

An individual may indulge unclean thoughts, habitually, and yet never actually commit adultery. He may be restrained by fear, or want of opportunity, and not by principle. If he indulges unclean thoughts, he would certainly act uncleanly, if it were not for other reasons than purity of principle.

An individual may manifest a covetous spirit and yet not steal. But he has the spirit that would lead him to steal, if not restrained by other reasons than honesty or principle.

A man may be angry, and yet his anger never break out in murder. But his hatred would lead him to do it, so far as principle is concerned. And if it is not done, it is for other reasons than true principle.

An individual may oppress his fellow man, enslave him, deprive him of instruction, and compel him to labor without compensation, for his own benefit, and yet not commit murder, or go to Africa to engage in the slave trade, because it would endanger his reputation or his life. But if he will do that which divests life of all that is desirable to gratify his own pride or promote his own interest, it cannot be principle, either of love to God or love to man, that keeps him from going any length, if his interest requires it. If a man, from a regard to his own selfish interest, will take a course towards any human being which will deprive him of all that renders life desirable, it is easy to see that, so far as principle is concerned, there is nothing in the way of his doing it by violence on the coast of Africa, or taking life itself, when his interest requires it.

So an individual who will defraud the United States' treasury of eighteen cents in postage, has none too much principle to rob the treasury, if he had the same prospect of impunity. The same principle that allowed him to do the one, would allow him to do the other. And the same motive that led him to do the one, would lead him to do the other if he had an opportunity, and if he were not counteracted by some other motive equally selfish.

A man may, in like manner, be guilty of little misrepresentations, who would not dare to tell a downright lie. Yet if he is guilty of coloring the truth, and misrepresenting facts, with a design to deceive, or to make facts appear otherwise than they really are, he is really lying, and the individual who will do this would manufacture ever so many lies, if it was for his interest, or were he not restrained by other reasons than a sacred regard to truth.

V. I will mention some instances, where persons are dishonest in small matters, while they appear to act honestly and even piously in regard to matters of greater importance.

1. We often find individuals manifesting a great want of principle in regard to the payment of small debts, while they are extremely careful and punctual in the payment of notes in the bank, and in all their commercial transactions.

For instance, there is a man, takes a newspaper, the price is only a small sum, and the publisher cannot send a collector to every individual, so this man lets his subscription lie along perhaps for years, and perhaps never pays it. The same individual, if it had been a note at the bank, would have been punctual enough; and no pains would have been spared, rather than let the note run beyond the day.

Why? Because, if he does not pay his note in the bank, it will be protested, and his credit will be injured; but the little debts of twenty shillings or five dollars will not be protested, and he knows it, and so he lets it go by, and the publisher has to be at the trouble and expense of sending for it, or go without his money. How manifest it is that this man does not pay his notes at the bank from honesty of principle, but purely from a regard to his own credit and interest.

2. I have before referred to the case of seamstresses. Suppose an individual employs women to sew for him, and for the sake of underselling others in the same trade, he beats down these women below the just price of such work. It is manifest that the individual is not honest in any thing. If, for the sake of making more profits, or of underselling, he will beat down these women—suppose he is honorable and prompt in his public transactions—no thanks to him, it is not because he is honest in his heart, but because it is his interest to seem so.

3. Some manifest this want of principle by committing little petty thefts. If they live at a boarding house, where there are boarders, they will commit petty thefts, perhaps, for fuel in the cellar. An individual will not be at the expense of getting a little charcoal for himself, to kindle his fire in the morning, but gets along by pilfering from the stores laid in by others, a handful at a time. Now the individual that will do that, shows himself to be radically rotten at heart.

A case once came to my knowledge, of this kind. An individual was sitting in a room, where the gentleman had on the table for some purpose a tumbler of wine and a pitcher of water. The gentleman had occasion to go out of the room a moment, but accidentally left the door ajar, and while he was out, looking back he saw this individual drink a part of the wine in the tumbler, and then to conceal it, fill up the tumbler with water, and take his seat. Now the individual who did that showed that he loved wine and that he was none too good to steal, he showed that so far as principle was concerned, he would get drunk if he had the means, and steal if he had a chance; in fact, at heart, he was both a drunkard and a thief.

4. Individuals often manifest great dishonesty when they find articles that have been lost, especially articles of small value. One will find a penknife, perhaps, or a pencil case, and never make the least inquiry, even among those that he has reason to believe were the losers. Now, the man that would find a penknife, and keep it without making inquiry, where there was any prospect of finding the owner, so far as principle is concerned, would keep a pocketful of bank notes, if he should find it and have an equal chance of concealment. And yet this same individual, if he should find a pocket book with five thousand dollars in it, would advertise it in the newspapers, and make a great noise, and profess to be wonderfully honest. But what is his motive? He knows that the five thousand dollars will be inquired after, and if he is discovered to have concealed it, he shall be ruined. Fine honesty, this!

5. Many individuals conceal little mistakes that are made in their favor, in reckoning, or in giving change. If an individual would keep still, say nothing, and let it pass, when such a mistake is made in his favor, it is manifest that nothing but a want of opportunity and impunity would prevent him from taking any advantage whatever, or overreaching to any extent.

6. *Frauds on the Post Office* are of the same class.

Who does not know that there is a great deal of dishonesty practiced here. Some seem to think there is no dishonesty in cheating the government out of a little postage. Postmasters will frank letters that they have no right to. Many will frank letters not only for their families but for their neighbors, all directly contrary to law, and a fraud upon the Post Office. The man that will do that is not honest. What would not such a man do, if he had the same prospect of impunity in other frauds, that he has in this?

7. *Smuggling* is a common form of petty dishonesty. How many a man will contrive to smuggle little articles in his trunk, when he comes home from England, that he knows ought to pay duty to the custom house, and he thinks but little of it, because the sum is so small, whereas, the smaller the sum, the more clearly the principle is developed. Because the temptation is so small, it shows how weak is the man's principle of honesty, that can be overcome by such a trifle. The man that would do this, if he had the same opportunity, would smuggle a cargo. If, for so little, he will lose sight of his integrity, and do a dishonest act, he is not too good to rob the treasury.

To be concluded.

From the N. Y. Evangelist.

WEST INDIA EMANCIPATION.

AUTHENTIC AND RECENT NEWS FROM BARBADOES.

A few days since we had the pleasure of a call from an old and respected acquaintance, formerly a respectable attorney in Vermont, now a merchant in the island of Barbadoes, where he has resided most of the time since September, 1834. His character, as a Christian, and a man of observation, renders his remarks and statements worthy of entire confidence. We took some notes of his conversation, during the hour that he had to spare to us, and his departure to visit his family, after so long a separation; and from these notes we have prepared the following sketch, every particular of which corresponds, we believe, with the statements he made:

The island of Barbadoes is one of the most populous portions of the earth. The inhabitants are reckoned to be at least 120,000, on an island not more than 21 miles long and 12 broad at the extremity. Of these, it is estimated that 80,000 were slaves, before the abolition act took effect, August 1, 1834, and 20,000 free people of color. The colonial legislature of Barbadoes did not fully emancipate their slaves, as was done in Bermuda and Antigua, but adopted the apprenticeship system with all its absurdities and injustice to the emancipated slaves. This system of apprenticeship had been in operation nearly a year and a half, when our informant left the island. Many of the masters are now voluntarily emancipating their apprentices, and such is the progress of this, that it is probable nearly all will be made wholly free before the expiration of the legal apprenticeship. Intelligent men now generally admit that it would have been better for the island if the emancipation had been immediate and unconditional at first.

As to the effect of emancipation upon the public safety, they now laugh at the idea of fear. They are talking of reducing their military force. Ask them if they are not afraid the blacks will rise and cut their masters' throats, and they reply, "What should they do that for, when they have got all they wanted?" The free blacks are organized into militia.

Many who opposed the abolition of slavery, step by step, to the last, are now in favor of it. They say it has been a good thing for the island. All their fears in regard to evil consequences have been disappointed.

The capital, Bridgetown, is very populous, the inhabitants from 10 to 20,000, but our informant had never known sufficient disturbance to occasion a person to walk 40 rods to see it. There is vice enough, to be sure, but no combination of the vicious to disturb the public peace. He could lie down to sleep there, out of doors, as quietly as in any place in New England.

There is no general complaint of the want of labor. The crops are got in as usual. The blacks will work for pay, on their own day, and extra hours, as readily and as much as ignorant and depraved white people would do when paid for it. They act just as other people would do in similar circumstances. It is a common remark that a negro goes of an errand quicker, and loiterers less, now he is paid, than when he was a slave.

As to the fear that abolishing slavery will lead to amalgamation, our friend avers that it operates precisely the other way, to separate the two races. Amalgamation has had its full run there, under the reign of slavery. You may go into a church now, and see 250 persons at a time, of whom you cannot determine confidently whether they are white or colored. It has been a common thing there for white men to keep colored women. Even married men did it. Every body says this is becoming now far less common, and the colored women, who used to be kept as concubines of white men, are now getting colored husbands. It takes the minister in the cathedral at Bridgetown a quarter of an hour to publish the bans of marriage.

The aversion between the blacks and whites is dying away, and they meet at church and in business, as if there were no difference. Our informant attended the anniversary of the Wesleyan Mission, at Bridgetown, where one of the speakers was the attorney general of the island, a most respectable and talented lawyer, and another a man of color, as black as could be. They sat on the platform together without disparagement, nor was there any thought of strangeness about it. About three-fourths of the congregation present were blacks.

The Bishop of Barbadoes is a friend of the blacks, and is laboring incessantly to promote their improvement. The Methodists are also doing much good among them. Seven thousand Bibles and Testaments were recently received and distributed. Since the abolition act took effect, all efforts for the advancement of the colored population, in knowledge and religion, are greatly increased, all obstacles are removed, and every body is in favor of it, without a dissenting voice. They see their safety in it. They say, "We must make them intelligent and moral, for our own safety." Every teacher and preacher is allowed to have free access to the people, as free as in the free states of America. Saw almost daily a school containing over 140 colored boys, as well dressed and well behaved as any boys. The same is true of the girls' schools. Visited an estate where 80 children were kept at school on the estate. Every body speaks of these boys as the future citizens, legislators and magistrates of the country, and expect them to be as well qualified to take part in the government as any body.

The effect of abolition on the financial condition of the country is quite remarkable. Our informant says that real estate is rising, for the last six months has risen rapidly, in many instances has risen one-third in a year. If persons had bought real estate two years ago, great fortunes might have been made. The consumption of dry goods has also wonderfully increased, and dealers in dry goods are making fortunes. The negroes now dress like other people. Some years ago, if a

colored woman had been seen in the street wearing a straw bonnet, it would have been almost a signal for a mob. Now they dress as well as any people of their standing.

The imports generally are doubled. A very great increase has taken place in the importation of American productions. The blacks begin to live like human beings. The importations were never so great as the last year.

A gentleman of very extensive acquaintance and travel, one of His Majesty's Council for the island of Barbadoes, said that formerly, when he went home to England, the negroes on his plantation used to receive him on his return with sullen silence, regarding him as a tyrant returned among them. Since the abolition, he had visited England again, and returned, and he spoke with tears in his eyes of the joy his people manifested at his return, receiving and welcoming him as a friend and benefactor. [Think of that, ye brethren who hold slaves; when will such pure joy be yours?]

A hurricane in 1831 destroyed most of the parish churches on the island, except in Bridgetown. Many of them have lain in ruins till the past year. Now they are rapidly rebuilding. The gentlemen above referred to, said, that when they commenced the work in his parish, the negroes came together without any suggestion or solicitation, and offered their services to work on the building on their day, Saturday. The offer was at first declined, out of consideration for them, but they would not be put off. They insisted on it, "It belongs to us, this is our church as much as yours, this is our country now, our children will worship here," &c. The women came with the men, all animated with one spirit, and all taking the deepest interest in the work. [How much more grateful to the heart than colonization!]

The change of feeling on the subject of abolition is entire. Our friend was surprised on his first arrival to hear the subject so freely spoken of immediately after the act took effect. He supposed he should have to talk carefully and in whispers, as at the south. The papers are beginning to publish in favor of the act. While it was talked of the people and the papers were violent and furious against it. After the First of August, seeing no disturbance, they began to congratulate each other. Now they are coming round entirely, and already begin to reproach America for continuing the system of slavery. This change does not seem to have arisen from any new views of slavery as a sin; but from what they see of the effects of abolition they are satisfied it is a great benefit. And they say it will come to the same result in America, whenever abolition takes place. Said our friend, "I felt ashamed of my country, to hear it reproached for the absurdity and inconsistency and sin of slavery, and I could make no reply. Here, among our own people, one does not feel it so much; but when we get abroad, we feel it keenly."

It is not the case that the negroes became impudent towards the whites, in consequence of emancipation. On the contrary, it is universally said that they are more civil than they used to be.

In short, one only needs to see the West Indies, to be convinced of the safety and utility of abolishing slavery. The experiment of emancipation has already gone on long enough to prove that negroes are like other people; if you give them their rights they are grateful, and have sense enough to see that it is now for their interest to support the laws, and that if they make disturbance they punish only themselves.

The whites on the island are rather a pleasure-loving people, hospitable and polite, but there is little serious piety apparent among them. We regret to learn that the Temperance Reformation has yet to begin on this interesting island.

THINGS IN JAMAICA.

We have also recently had the pleasure of conversing with a gentleman who has just come from the Island of Jamaica, and we were truly surprised and happily undeceived by his account of the state of things in that island, so different from the previous reports so industriously circulated in this country, and so nearly corresponding with the view given in another column respecting the Island of Barbadoes. This gentleman has had every opportunity for years, of observing the state of things, and noting the effects of the transition from slavery to freedom. Our friend is also a religious man, and has closely observed the effects of religious instruction upon the minds of the slaves; and he represents the improvement in morals, intelligence, order, industry, &c., has been truly wonderful, since the Emancipation act took effect.

Formerly the military force used to lose hundreds of men in a year, by marching about the island to suppress disturbance, or keep the slaves in awe. Now the troops are all concentrated at three or four stations, and there has not been one man marched out for any such purpose the past year. The soldiers have had one quiet winter, for the first time within recollection.

The Christians holidays used to be attended with the greatest disorders. Throngs of slaves would parade the streets of Kingston, unrestrained for eight days